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A TREATISE OF THE GREAT ANTIDOTE OF *Van Helmont, Paracelsus*, and *Crollius*;

By them called the

Elixir Proprietatis:

Known by all *PHYSITIANS* To be the greatest *Cordial* and only *Medicine* in the World for long and sound Life:

Restoring Nature even at the Point of Death, and effectually taking away the Seeds of all Diseases.

AND

An Examination of Authors concerning its true Preparation:

As also,

A ready Way to Volatise SALT OF *TARTAR*, by which this *ELIXIR* is truly Prepared.

Written by *J. H.* a Lover of Truth, and made publick for the Good of all PEOPLE.

LONDON, Printed, *Anno Domini*, 1671.

Treatise

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To the Reader.

I Have here ſhewed thee ſeveral ways to make the Elixir Proprietatis, *by which thou mayſt underſtand the difference betwixt a good and a bad; and for that end I have ſet down* Crollius *his way of preparing it with Oyl of Sulphur, which is that middle way that* Van Helmont *ſaith, (being ſo made) it is of no worth. I have ſet down the ſaying of* Van Helmont *concerning Volatiſing Salt of* Tartar, *and its Virtues being Volatiſed, which is the only Solvent by which this Medicine is truly made: and for the virtues thereof, I am of* Paracelſus's *mind, that the Age of a Man is too little for the finding them out: I have expreſt ſome few Experiments, but could have done more, and more conſiderable, as healing the Leproſie, the ſcroffulous Humour, commonly called the* Evil, *two ſorts of Gouts, the bringing forth the Mercury of thoſe that have been ſalivated for the Venerial Diſeaſe: and many others, too tedious to mention. If thou art Ingenious, thou mayſt profit thereby.*

Farewell.

Since the Fire from my Houſe in *Upper Shadwel*, betwixt the *New Church* and *Ratcliff*, at the Sign of *John Baptiſta Van Helmont*, next door but one to the *Sun Tavern*.

John Baptiſta Van Helmont in his 457 pag. ſaith, he will ſpeak ſo far as the order of Charity will permit, of revealing Arcanums or Secrets in Medicines: Firſt of all, Nature hath by the Goodneſs of God, produced ſingular Remedies in the Vegetable Monarchy, whereby Diſeaſes are ſingularly Reſtored and Cured, which hitherto, for want of diligent ſearching, a covetous deſire, and envy of the Devil, remained hidden; for ſo the *Elixir Proprietatis* of *Paracelſus*, Cureth the Aſthma, the Falling Sickneſs, Apoplexy, Palſie, Atrophia, Tabes. And becauſe this *Elixir* is not Prepared but by a skilful Philoſopher, who not by thinking, but by knowing, is perfectly and doubly choſen thereunto, and ſo hath obtained the Title of an Adeptiſt; therefore out of compaſſion, I will unfold a middle way: *R.* Myrrh, Alloes, Saffron, of each one Ounce, if thou take more thou ſhalt find it done in vain; beat them and put them in a large Glaſs with a long neck, and ſeal it Hermetically, and digeſt them in a gentle heat for fear of breaking the Glaſs, until you ſee the whole lump adhere to the bottom, and a clear Oyl and Water circulate in the ſides of the Glaſs; then pour in a pint of Cinamon Water, and diſtill it in moiſt ſand until no more will aſcend: with this, ſaith he, I have as well diſſolved Quartan Agues, as continual Feavers, ſo that he that over night had taken the *Sacro Sanctum Viaticum*, and the extreme Unction of Oyl, had me his Gueſt by his Bed at Dinner the next day.

Paracelſus in his Archedoxes hath theſe words, *R.* Myrrh, Alloes, Saffron, of each a like quantity, put them in a **Pelican* cloſed for two months in a ſand Furnace in a gentle heat: after put the matter in a Limbeck and diſtil over the Oyl without burning, Circulate this Oyl for a Month, and after keep it for Uſe. He ſaith the Virtues of all Balſams are contained in this Medicine, and that it doth keep back old Age, the moſt of any one Medicine, and that the Life of a Man is too ſhort for the finding out its Virtues.

**A Veſſel ſo called.*

Crollius in his 250 pag. writes thus, *R.* Myrrh Alloes, Saffron, of each four Ounces, powder them, and pour on them ſo much Alcalizate Spirit of Wine as will reduce them to the form of paſte, then pour in ſo much Oyl of Sulphur made by a Bell-ſtill as will colour them black, then pour on Spirit of Wine Tartarized as will cover them four fingers over, put them in a Glaſs in digeſtion for two days, ſeparate the tincture, and pour on pure Spirit of Wine, circulate it two months, ſeparate the tincture, and diſtill the *fecis* by a gentle heat.

To joyn a Mineral with a Vegetable is an Abortive in Philoſophy.

What comes over, add to the tinctures, and it will be far better than the vulgar diſtilled; for the Virtues, he hath the words of *Paracelſus*, and ſaith, It removes all Obſtructions of the Lungs, and Cheſt Pipes, popular Infection, and Infectious Airs, and Peſtilential Feavers; removes all peſtiferous Humours in the Stomach and Bowels, and eaſes all pains there; takes away all Obſtructions of the Brain, curing the Vertigo, Meagrim, and Dimneſs of Sight; comforts the Memory, prevents the Palſie and Gout, quickens the Intellects and all the Senſes, breaks the Stone in the Reins and Bladder, comforts the Heart and expels Melancholy, eaſes the *Iliaco Paſſio*, and Dolour of the Ribs, carries away ſalt Humours inſenſibly, and all Surfeits from intemperance of Diet or Drinking, cures the third day Ague, and Feaver Hectick, brings forth congealed Blood, and ſpeedily heals all inward Ulcers and Wounds; and ſaith he, all Diſeaſes proceeding either from heat or cold, are by this Medicine healed.

The way that I prepare it is this: *R.* the beſt Myrrh; Alloes brighteſt, the beſt *Engliſh* Saffron, of each eight Ounces; beat the Myrrh and Alloes, and put them in a **Bolt-head*, and pour on them three pints of Volatile Salt of Tartar, volatiſed with Spirit of Wine, digeſt them in Sand, till the gummouſneſs be fully gone, and there remain no more bitterneſs than is contained in the Saffron; then ſeparate the Medicine from the *fecis* and keep it for uſe. This *Elixir* thus prepared, in colour reſembles the pure Arterial Blood of a ſound and healthy Man; and in taſte will be fragrant, in which the Myrrh and Saffron will plainly appear very ſtrong in taſte, without any offenſiveneſs or nauſeouſneſs, but grateful to the Stomach.

**A Glaſs ſo called.*

Now, that I may not tantalize the Reader, in mentioning the

Virtues

virtues of volatile Salt of *Tartar*, ſo far as is convenient I ſhall ſpeak. Take of red * *Tartar qs.* calcine it till it be white, diſſolve it in *Sp. V.* twice its weight, ſuch as will burn, having Gunpowder in it, till it fire the Powder, feed it by temperate imbibitions, giving it its due heats and colds, till it be ſatiate, and that an inſipid Flegm will firſt aſcend, which will be performed in 3 months, if you rightly proceed in your operation; then have you that noble Solvent which *Van Helmont* in his Treatiſe of Feavers, pag. 780. ſpeaks thus of: *Quod ſi autem ad iſtud ignis Arcanum non pertingatis, diſcite ſaltem, ſalem Tartari redaere volatilem, ut hujus medio veſtras diſſolutiones perficiatis. Qui etſi ſua ſoluta, anatice homogenea deſerat, digeſtus in nobis: illorum tamen aliquot vires mutuatus eſt, quas intrò defert plurimorum morborum domitrices.* In *Engliſh* thus: If you cannot attain that hidden fire, at leaſt learn how to make the Salt of *Tartar* Volatile, that by it you may make your diſſolutions of Bodies, which being truly homogeneal, and although digeſted in us, yet it hath borrowed the virtues of the diſſolved matter, which it conveys to the moſt principal parts of our Bodies as the ſubduer of moſt Diſeaſes. And in pag. 787. *Sufficit mihi, quod ille Spiritus Alcali ad hiſce corporibus, in ſalem redactus volatilem, & coagulabilem in officina ſtomachi ad normam ciborum redactus, tranſeat in Meſaraicas, ſaltem per lotium iſthac deportatus; & tranſeundo lambat, reſolvátque ſordes ibidem ſubnatas, vi exoticâ ſibi aſſumptâ*, ſaith he. It ſuffices me, that Salt of *Tartar* volatiſed, and reduced in the ſhop of the Stomach, unto the form of meats, paſſeth into the Meſeraick Veins; or being conveyed thither by the Urine, doth cleanſe all obnoxious humours there congealed, though they never ſo obſtinately adhere to the Veſſels.

According to Ramund Lulley *in his* Teſtamenta Nova.

Van Helmont *ſaith truth, where he ſays of one pint of* Aquavitæ *is made half an Ounce of Solvent.*

**His great Solvent called the* Alkaheſt.

The great Solvent.

Suffering no digeſture in the ſtomach.

And in pag. 802. *Naturam eſſe Morborum Medicatricem, eam confortandam ideo, non conſternandam.* Nature being the Phyſicianneſs of Diſeaſes, ſhe is to be ſtrengthened and comforted, and not hurt or hindred. *Si enim ſordes primis adhæſerint latebris: inſiſtendum reſolutivis, & abſterſivis, natura tuto ſatagente reliquum. Sin verò penitiùs i receſſu aliquid pertinacius occultiuſque reſtiterit: aſſumenda ſunt Alcalia*

lia volatilia, quæ inſtar ſapinis, cuncta abſtergunt. That is, if foulneſs adhere to the firſt Veſſels, we may uſe cleanſing Medicines, Nature ſafely doing the reſt: But if ſtubborn obſtructions ſhall ſecretly lodge in a more inward part, then Medicines made by the volatile Salt of *Tartar* are to be made uſe of, which waſh away the cauſes of all Diſeaſes, as Soap waſhes Linnen; for Medicines that perform it are made by the help of the volatile. And in the ſame Page, he ſaith, It's a wonder how much this Salt of *Tartar* (for it ſcours all dreggiſhneſs of obſtructing filths out of the Veins, and all collections of Apoſthumes, being that Salt that is Volatiſed with *Sp. V.* and not Oyl) makes good that ſaying of *Paracelſus*, that where ever this Spirit will not reach, ſcarce any other Spirit ſhall more powerfully come, where he ſpeaks as to the Curing of Diſeaſes. Now as to the Virtues of this Solvent in preparing Medicines, it doth by the help of the Fire cleanſe that is foul, digeſt that is virulent, and inverts its Malignity, and by means thereof is the virtue exalted and made more noble by a thouſand fold; ſo that we have here a Spirit not Corroſive, but familiar to the Vegetable Nature, the moſt noble of all dulcified Salts, made Balſamical and of a ſeminal Nature by his own Spirit, by which the three ſpecies, *viz.* Myrrh, Alloes, and Saffron are opened, Volatiſed, and made Spiritual; ſo that beſides the fragrant Spirit, there is alſo the ſubſtantial Tincture joyned with ſuch a Salt that is friendly to Nature; which by reaſon of its alcalizate Nature is marvailous abſterſive, reſolving all muckous foulneſs, cutting and attenuating all tough and flegmatick Coagulations which it finds in its paſſage, bringing them forth part by Urine and Sweat, and ſometimes by Siege. And by reaſon of its Balſamick Nature it is wonderfully ſtrengthening, not only removing all Obſtructions to the fourth Concoction, but alſo fortifying Nature againſt all Diſeaſes whatſoever, which is manifeſt in many Diſeaſes: For in a Pleuriſie, this Medicine being applyed when it is in its height, will at the firſt quarter of an hour cauſe an extreme ſtrugling or contending in that ſide the Diſeaſe is, and in one hour will leave the Patient fully at eaſe deſirous to ſleep, and in ſleep will cauſe a gentle Sweat, when they wake they are in perfect health, and the firſt water they make uſually is thick and muddy; But I always adviſe to take it ſo two or three days after, and by this means

The Virtues of this Volatile Salt of Tartar *in preparing Medicines.*

means they have not only a preſent riddance of this Diſtemper, but are likewiſe ſecured from Relapſes, without loſing one drop of blood; and the like in a Quinzey, only the Quinzey requires a longer time for the taking of this Medicine, but is as ſoon free from danger of death. In the Small Pox apply it four times a day if the Party be ſwelled with them, and you ſhall find that there will be a thick muddy water, the Party in a ſmall Sweat, and ſoon freed from ſtarting in ſleep, and that few of them will come to a Suppuration, and thoſe that do will not pit at all, for this Medicine doth in the firſt place corroborate the Vitals; next, prevents the further putrifying of the humour peccant, and by Urin and Sweat carries off the Venom; in caſe there be a Looſeneſs, it will ſtay it by degrees, but ſo that the offenſive matter is firſt evacuated. In violent burning Feavers it will preſently drive the Diſeaſe from the Heart, and put the Patient into a moderate ſweat, and ſuddenly leave them in eaſe, and they will reſt well, and ſoon come to have a ſtomach, which is a ſure ſign that the Feaver is gone: And I always deſire they may have what Meat they deſire, and never find that the Diſeaſe will at all trouble them if they drink ſtrong Drink with their Meat, or a Glaſs of Sack, or both. In Peſtilential Feavers take it as in the Small Pox, the ſtronger the Diſeaſe is, and the weaker the Body and farther ſpent with the Diſeaſe, let your Doſe be the larger, for this Medicine in any caſe will ſtrengthen Nature, and co-operate with her in the expelling of Diſeaſes. In the Plague which doth weaken the Body the moſt of any Diſeaſe for ſo ſhort a time; I do ever adviſe to take it once in two hours till either a ſore riſe, or that the Patient be ſenſible the Diſeaſe is much abated; and then four times a day will ſerve, and after twice a day; and if any ſwelling appear, then anoint it with Oyl of Lillies, and Oyl of Marſh Mallows, of each a like quantity, when it breaks uſe that Ointment called *Unguentum Apoſtolorum*, which will both ſufficiently cleanſe, and fill up the ſore, but continue taking this Medicine till the ſore is healed, or rather ſome days after. And here I muſt needs acknowledge the Mercy of God to me and mine in the great Sickneſs in 1665, for we all of us were Viſited at one time, and I my ſelf in the moſt danger of any, inſomuch that it was confidently reported I was dead and buried, by conſiderable perſons; yet, I praiſe God, I

Give large Doſes in ſuch a caſe, and if no eaſe in an hour, then give twice as much.

was

was ſoon recovered by this Medicine, and the reſt of my Family; nay my Wife was ſo bad, that it was with much confidence reported I had cured her of the Tokens; which I abſolutely deny, concluding it to be as much to cure the Tokens, as to contradict the Divine Decree: I confeſs ſhe had ſome Feaver ſpots, but I praiſe God we are all living now at this preſent, and in perfect health.

In Agues, eſpecially the Third day Ague, which is the ſhame of Phyſicians, is ſuddenly cured by this Medicine, if the Patient take of it 4 times a day a full Doſe, and and as ſoon as they feel the cold Fit coming, let them put themſelves in Bed, and preſently take half a ſpoonfull in Sack, and they will have the Fits abated much every time; and if of no long continuance, Cured in 3 or 4 Fits: But if the Jaundice or Scurvey be mixt with it, or a Conſumption, which often happens by long continuance, then it will require 3 Weeks or a Month in the Curing, although they take it 4 times a day. And here I muſt take notice of what *Van Helmont* ſaith of the Man that had yielded himſelf up as irrecoverable: He ſaith, he Dined with him the next Day; but he doth not tell you he was ſo ſoon well; So likewiſe you ſhall find that by this Medicine in the ſame Diſeaſe, there will be much abatement of the Diſeaſe every Fit, and the Body will daily grow ſtronger, and by conſequence well; ſo in Every day Agues follow the ſame order, and they will preſently be gone, for they are but a ſpot in compariſon to the Third day Ague, except the Feaver Hectick, which will require a Month uſually in the curing, unleſs the Patient be ſtrong, and hath had it but a very ſhort time: But if it be once come to a Meraſmus, which is the moſt dangerous of Conſumptions, it is rarely cured, though doubtleſs in its beginning in a temperate Body, and eſpecially one that drinks no ſtrong Waters, nor Brandey, nor is much imployed in the heat of the Fire or the Sun, and will take now and then a Glaſs of old Malego Sack and ſome of this Medicine, not exceeding 4 times a day, may have help thereby.

The Third day Ague.

A Quotidian Hectick.

The Convulſions I have cured many, to the admiration of thoſe that have ſeen them; but above the reſt, I had under Cure a little Boy about two years of Age, which had not only the Convulſions, but the Rickets, and a Lethergy, and was nothing but Skin and Bone, being ſo waſted with his Diſeaſes; When I ſaw

Convulſions.

t, I alwaies concluded it might recover, though all people that ſaw it ſaid it was impoſſible (although they mind no other Diſeaſes but the Convulſions,) the Mother was willing to uſe this *Elixir*, the Doſe was twenty drops at the firſt, 4 times a day, after I adviſed to give thirty, which ſhe did, and found it more prevalent on the Diſeaſe, and the Child a little reviv'd after ſome days: Then ſhe began to give it 40 Drops as often, and after the Doſe was ſo increaſed the Fits were much abated; For before, when the Convulſions was off, the Lethargy came, but both theſe being much abated, the Child began to go a little, but then appeared a Palſey in one ſide, and in the Tongue, which then ſhe was as much troubled at, fearing as they ſaid, the Child would be both a Fool and a Cripple; I adviſed to continue this Medicine, and by Gods bleſſing on it, the Child was fully freed from all theſe Diſtempers, yet it had many times after ſymptoms of the Convulſions, but is now a fine thriving Boy. Now thoſe that had only the Convulſions were ever helped quickly, although their Parents had buried their former Children of the ſame Diſtemper; but I alwaies adviſed the Parents of the Child to give the firſt Spring and Fall ſome of this *Elixir*. And here I muſt take notice of a groſs Error, in the Month the Child is born, it is often froward and will not ſleep, then the Nurſe for her own eaſe gives the Child either Syrup or Poppeys, or Syrup of Lettice, or *Diaſcordium*, or boyls a Poppey ſhell in the Milk, and perſwades the Mother that it will be well if it ſleep, which would prove true if it was not forced to ſleep by thoſe cold ſtupifying Poyſons. For had it ſomething to cauſe Evacuation of Wind that was Homogenial, then it would be much better for ſleeping, but theſe cold Poyſons will lurk in the body a long time (if they give not ſo much as will kill,) and then cauſe either the Convulſions or crooked Limbs or Backs by the debilitating of the Nerves, and neither the Parent nor the Child knows who hurts it. I alwaies adviſe my Friends that they will both themſelves and Children, abſtain from ſtupifying Poyſons, as the moſt deadlyeſt of all Poyſons; and if they will deſire to ſleep, and cannot; let them rightly know the cauſe of their not ſleeping, and take away the Cauſe, and the Effects will ceaſe.

The Palſey.

The Scurvy, a Diſeaſe few take notice of, ſo long as it is not mixt with other Diſeaſes, as the Jaundies or Dropſie, and then the other

other Diſeaſe is taken notice of, but the Scurvey ſtill is hid, unleſs either the Teeth be looſe, or that they be ſo faint that they can ſcarce go up a pair of Stairs; Let it be never ſo bad, provided the Patient be not very old, and this Medicine will remove it; but as it is long in contracting for the moſt part, ſo it will require ſome weeks for the removing; And removing that, what other Diſeaſe doth accompany it will paſs away with it. I might mention ſome Experiments thereof, but I am confined to be ſhorter than I would. And for the ſtubborn obſtructions of the Spleen, this Medicine will remove it without any other ſenſible effects, then after the taking of it there will be a twiching or pricking in the part, and when once that they have an Evacuation of much Wind downwards, then the Diſeaſe is moved, and in a ready way to be cured by continuing the taking alwaies a large Doſe at night.

Scurvey.

The Spleen.

And in Melancholies and Madneſſes this Medicine will work admirable effects; For although it be taken in Sack, yet I cannot find any waies offenſive in the greateſt rage, but doth mitigate the Paſſion, and from a miſchievous paſſion bring them into a more mild though merry diſpoſition, and prevents them from hurting themſelves or others.

Melancholy, and Madneſs.

I have a Woman at my houſe that hath been diſtempered for near twenty years, which hath undergone much of Purging and Bleeding, inſomuch that in cold weather ſhe will be extream chill, and then I do allow her Brandy to warm her, though ſhe alwaies hath a good Fire, and ſometimes let her drink it without *Elixir*, but every day with, during the cold Weather; and I find it the beſt Volatile, and that ſhe is not at all diſturbed with it, although ſhe drink no ſmall Beer all the Winter, and for the moſt part in Summer none but ſtrong alſo; and I deſire to keep her to Diet of as good Meat as I my ſelf deſire to have, ever allowing her as much as ſhe will of Meat, only when ſhe is in a paſſion, then ſhe drinks ſix Shillings Beer, but is not hindred from Meat, or what ſhe will eat that will produce good nouriſhment, and then I find that this *Elixir* will ſoon bring her out of her paſſion, which now ſhe will freely take, but at the firſt was much againſt it, having taken abundance of means before ſhe came to my Houſe. I have mentioned this to ſatisfie the World how innocent ſtrong Beer moderately taken is in

Madneſs.

any caſe. I have cured under God many both Melancholy, and diſtempered in Mind, and ever do deſire their Friends to allow them ſtrong Drink with their Meat, and find them the ſooner and more ſurely cured by that means than by keeping them low, and bleeding, and purging of them, which I never uſe; likewiſe of that ſad unquoth reſtleſs Diſtemper called the *Vapors of the Mother*, I find no better a way, not more ſpeedy in its Cure, then to give them a good Diet, and this Medicine in Sack three times a day at the leaſt, and at night before give them a larger Doſe than ordinary; and ſo in all Diſtempers, for then it works the beſt Effect; and ſo Womens Flux, this Medicine will ſoon ſtay it, and cleanſe the Womb of all obnoctious humours. I could ſay much in that Caſe, but my time will not permit me. And ſo internal Ulcers, either in the Bladder, or Neck of the ſame, or in the Reins; this Medicine will both cleanſe and heal, bring away the putred matter by Urin, ſometimes like rags, and ſometimes matter.

Ulcers.

Now let me not forget that Diſeaſe the Sea-men call the Belly-ach, To tell what I ſee lately performed; A Sea-man having ſtaid ſometime in the Weſt *Indies* during theſe Wars, when he came home was in a ſad condition; his Friends came to me, and in few days he was perfectly Cured thereof, and by a ſmall quantity of this Medicine, and went to Sea in a week after, as though he never had ailed any thing. Had thoſe that go thoſe long water-drinking Voyages but a Glaſs or two of this with them, it would many times (under God) preſerve their Lives.

And for Ruptures or broken Bellies, if it be either Wind or Water, this Medicine will ſoon take it away; The Piles. It eaſes thoſe which overflow, or are hot and burning, as it many times happens; And if there be a weakneſs in the Fundament or Ulcer there, it will ſoon be healed, and ſo Malignant Ulcers External are healed by taking this Medicine. I might enumerate abundance of Diſeaſes that I have ſeen its effect in, but that was but to trouble the Reader: Let me now give a general Direction in taking of it in Catarrh or Aſtma: Take it in a large Doſe every night, and if the Lungs be Ulcerated take it 4 times a day, if not, 3 times, in the Morning, one hour before Dinner, and be ſure to take a large Doſe ever night in any Diſtemper; and where the Body is weak and feeble, then take of it 5 or 6 times in a day threeſcore drops in Sack: Thoſe that do

not

not love Sack, may take it in French Wine or Ale; if such cannot be had, let them abstain from eating half an hour, but not exceed one hour, nor take it by your good will on a full Stomach, unless extraordinary need be, then it will not harm in the least, though not work so good effect as on an empty Stomach.

Now a word or two to my Brother *Tyro*, First, Implore the assistance of the Almighty. Next learn to know the threefold Salt in Nature, the threefold Sulphur, the threefold Mercury; and the Sympathy and Antipathy in them, their Separation and Union, the cause of there not uniting, the Degrees of Heat and Cold required for their putrifaction Understand these, and then thou mayst be in hopes of accomplishing thy desire; Learn to make one good Medicine, and dote not on too many, or else thou wilt lose thy labour.

Now a word or two to those that take this Medicine; before thou begin to take it, seriously consider with thy self, whether thou canst be content to take it so long as is required, if thy Disease be of long continuance; if thou canst not, thou wilt only have ease and not a perfect Cure, which I find, so then thou must begin again; but if thy Disease be of no long standing, then a short time will serve, however leave not off too soon, but when thou art resolved to take it, then desire a blessing from God on it, and then questionless thou shalt obtain thy desire; and having obtained thy desire, return Thanks to God for it, alwayes concluding they that receive any thing of God, and not giving thanks to God for it, do but rob God.

Now as to order in Diet, Let the Patient eat what the Stomach will best digest, provided it be not too much sweet, or such things as are much offensive to Nature; Keep constant times in Eating, and as near as thou canst, Drink not betwixt Meals.

This Medicine truly prepared, that neither the heat of the Sun, nor the coldeſt Froſt, nor Age can hurt it, is to be had at this Author's Houſe, at the Sign of *John Baptiſta Van Helmont*, in *Upper Shadwell* near *Ratcliff*, next Door but one to the *Sun-Tavern*, at Mr. *Gavel's* at the *Falcon* in *Weſtminſter-Hall*, at Mr. *Playford's* in the *Temple*, at the *Tobacco-Rowl* and *Spur* in *Turn-ſtile* in *Holborn*, at Mr. *Joſeph Nevil's* over againſt the *Globe* in *Little-Britain*, at Mr. *John Hancock's* in *Biſhopſgate-Street* next door to the *White-Lyon* at Great St. *Hellens-gate*, at *John Newport's* a Spectacle-Maker on *London-bridge*, at Mr. *Conſtables* a Potter in *Montague-Cloſe* in *South-wark*, at Mr. *Francis Smith's* Stationer at the *Elephant* and *Caſtle* without *Temple-Bar*, at Mrs. *Heſters* over againg the *Black-Lion* in *Long-Acre*, and not elſewhere.

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FINIS.